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202 We had not gone very far before our party began to whoop a Nosu war-whoop. The sound was of great volume, and had it suddenly burst out during the night on the peaceful sleepers of a Chinese village one can easily imagine how startled and frightened the people there would be. The whoop of our men was soon answered from some of the hills near by. A party of hillmen had been bringing great coffin boards from the interior and as they were climbing the hill on their return journey they answered the shout of our men. I was told that different clans have different whoops, and that messages are conveyed by means of these hill shouts. Sometimes a keen note of derision is put into the whoop. All the Orientals are past masters in deriding or cursing an adversary.

311 The no-man's-land we passed through was covered with long jungle grass as tall as one's neck. There was not a sign of cultivation anywhere. Formerly on this land there dwelt four thousand Chinese families, and we were shown a site where there used to be held a very busy market. Cotton, sugar-cane, sweet potatoes, etc., were largely cultivated. Later on there was a quarrel between two Nosu chiefs in the neighbourhood and constant fights between the two. In their long quarrel they cleared out all the Chinese, driving them across the river. It seemed a great pity that such a great stretch of valuable land should lie waste when south of the river there were multitudes of people who with great difficulty managed to get enough to keep body and soul together.

152 137 We were considerably troubled by a kind of grass which has a barbed spike on it. These little spikes work their way through any clothing and enter the flesh almost as if they

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564 sometimes to loss of life. The Black Bloods in return for
701 their lands must put their lives and services at the disposal of the overlords, who sometimes rule them with a rod of iron. I know one Black Blood who dare not ride a horse in the district where he lives because the overlord has forbidden that privilege to Nosu of the second rank. When talking to me about the affairs in his neighbourhood the Black Blood saved his face by ascribing his not riding a horse to some other reason, but I found out the true reason why he always walked.
[231] I know it was a real deprivation, because to a Nosu a horse is almost as necessary as to an Arab of the desert.

[567] Nearly all the Earth Eyes and Black Bloods keep a number
564 of White Blood retainers, some of whom are slaves, with their
631 property, persons and family at the absolute disposal of their masters. These retainers again have portions of land assigned to them, and pay for this land in personal service. They also have to hold themselves in readiness to respond to their lord's call, and to fight for him and even lay down their
567 lives if so commanded. I visited some of the slaves' homes,
726 and saw, hung on the wall of each house, weapons and a bag
202 of oatmeal. In the bag are also a thin copper basin and a spoon. The weapons must always be in readiness and the bag full. Whenever there is trouble or the overlord needs help in fighting the ram's horn is blown from the lord's castle or residence, and as soon as the warning sound is heard the retainer seizes his bag of oatmeal, ties it over his shoulder, takes his weapons in his hands and hastens to the sound of the ram's horn. It is astonishing how far the sound of these horns carry. In some places the aborigines who have become Christians call their companions to worship by the blowing of one of these horns. The hole is not at the end of the horn,

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but at the side. Some of the boys who blow these horns can make the sound travel a long distance.

In a very short time after the blowing of the horn at the lord's residence there is gathered together a band of men all armed and provisioned for four or five days. As most of the fighting takes place near home, or at most but two or three days' journey away, the bag of oatmeal is quite sufficient for a sudden raid or for defenec against such a raid.

In addition to military service, the retainers have to help farm the overlord's personal land, ploughing, sowing, hoeing, reaping and harvesting. They also have to provide so much firewood each year, also so many pigs, sheep and fowls for the lord's table. If the latter is a man who has many guests, then the demands for his table are many and a constant strain on his retainers. Besides the retainers who live on the land there are a certain number who are household servants or slaves, and these have to be near the lord and lady on all occasions. If their master is kind and generous, then their lot is fairly comfortable, and many of them would not have their freedom if it meant their leaving. I have known some of them refuse to be wholly free because in that case they would be liable to attack at any time with no one to defend them. The lord is supposed to take up the quarrels of his men and to fight for them if he considers their cause is just. They can appeal to him at any time, and so a quarrel between the slaves of two Earth Eyes often leads to a big quarrel between the overlords.

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Sometimes the lords will compound the duties of their retainers and slaves for a sum of money. So much will purchase their freedom from the duty of farming their lord's land, so much for supplying his fuel or his table, but I have never